

The American Friend

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DIVINITY SCHOOL CONVOCATION AT YALE

Plans for the twenty-third annual Convocation of the Yale Divinity School, which will be held on April 25-27, include the Lyman Beecher Lectures on Preaching to be given by Ernest Fremont Tittle, minister of the First Methodist Church of Evanston, Ill., whose subject will be "The Place of Jesus in Modern Preaching"; the Nathaniel W. Taylor Lectures on Theology to be given by William Adams Brown of Union Theological Seminary, who announces as his general theme, "The Supernatural"; and the Alumni Lecture by Edward Scribner Ames, Dean of the Disciples Divinity House of the University of Chicago, the title of whose lecture is "Imagery and Meaning in Religious Ideas." The sessions of the Convocation are open to all ministers and friends of the Divinity School.

MEDAL AWARD FOR SERVICE TO THE NEGRO

The national association of the advancement of colored people has announced the award of the Spingarn medal of 1932 to Dr. Robert R. Moton, Principal of Tuskegee Institute. The award was made "for his thoughtful leadership of conservative opinion and action on the Negro of the United States, as shown in the U. S. veterans' hospital controversy at Tuskegee; by his stand on education in Haiti; by his support of equal opportunity for the Negro in the American public school system and by his expression of the best ideals of the Negro in his book, 'What the Negro Thinks.'" The controversy at Tuskegee referred to in the announcement of the award was over the administration of a veterans' hospital at Tuskegee by Negro doctors, which was threatened by the ku klux klan and others. As a member of the President's Commission studying an educational system for Haiti, Dr. Moton recommended a complete educational system instead of merely an agricultural one, which was proposed by some federal authorities.

GOV. PINCHOT FREES "SEDITION" PRISONERS

The freeing of Peter Muselin and Tom Zima, "sedition" prisoners, by Gov. Gifford Pinchot of Pennsylvania, is characterized by the *Pittsburgh Press*, February 4, 1932, as "an occasion for rejoicing wherever men believe in the freedom guaranteed by the Constitution." "The prisoners were convicted," says the *Press*, "under legislation which was passed in the wave of post-war hysteria, and which was speedily converted into an instrument of persecution by those so short-sighted as to believe that the way to suppress an idea is to lock up its exponents. The Pennsylvania Civil Liberties Committee wins a four-year fight to free these two victims of the Sedition Act, and deserves congratulations for one of its finest achievements since it rallied the force of public opinion against the iniquities of the coal and iron police system. The friends of Muselin and Zima—and that includes thousands who never met the men, but who knew them to be victims of persecution—have achieved a victory as important in its principles as those which have stirred the nation in the Mooney case."

JEWS AND CHRISTIANS IN NATIONAL SEMINAR

"Toleration is not enough," was the keynote of one address after another at the National Seminar of Catholics, Protestants and Jews, held in Washington, D. C., March 7-9. Toleration between groups of American citizens, the speakers claimed, is a denial of democracy and weakens the effort common to all three groups represented to build a New Jerusalem, not only in this "green and pleasant land," but the world over. As one

speaker phrased it, the word "toleration," has been taken out of the dictionary of the inter-faith movement. Not "live and let live" but "live together" was stated as the American civic and religious ideal. In the place of mere toleration the conference emphasized intellectual understanding of the bases of difference, appreciation of the extent of shared ideals and a common effort toward their realization. "Prejudice exists," said one of the speakers, "and it must be met." He went on to say that there were two methods of dealing with it; the direct, an attack on ignorance, misunderstanding, and a continuous and fearless exposure of the selfish and predatory interests that fatten on the creation and exploitation of latent prejudice and ignorance; and the indirect, working together for common objectives, even though the approach to those objectives may have to be different. Of the 475 registered members of the conference one-half were Protestants and Catholics and Jews were represented in about equal numbers. Clergymen predominated, but there were a large number of laymen present; business men, teachers, editors, church officials, and social workers.

FORM AGRICULTURAL MISSIONS FOUNDATION

Friends of agricultural missions will be interested in the recent organization of the Agricultural Missions Foundation in New York City, which came into being after almost four years of planning by a group of leaders in foreign missions, agricultural colleges, and philanthropic agencies interested in the Christian aspects of world rural problems and needs. The organization does not propose to carry on independent work in the field of agricultural or rural missions but to cooperate fully with existing, especially foreign mission, organizations. The purpose is to "aid selected persons, institutions and agencies in any part of the world which are in any way related to the missionary enterprise and in position effectively to improve agriculture and country life; to facilitate the interchange of agricultural knowledge and experience among the nations; to foster coordination of thought and action among the agencies engaged in the rural missionary enterprises; and on request to afford counsel and other cooperation to missionary societies and their councils in the development of their services to the rural population." On the Board of Directors are representatives of agricultural colleges and agencies, foreign mission boards, philanthropic organizations, and laymen.

SURVEY OF FARM MORTGAGE DEBTS

A survey of 17,000 representative farms throughout the United States reveals that 38 per cent of the mortgaged farms were mortgaged for more than half their value, as of January 1, 1931, according to the Bureau of Agriculture Economics, U. S. Department of Agriculture. More than half of the total, however, were free of mortgage debt. In this connection, it is pointed out, the Bureau of Census reported that 58 per cent of the farms operated by their owners in 1930 were free of mortgage debt, compared with nearly 63 per cent in 1920. The ratio of mortgage debt to value as of January 1, 1931, was highest in "West North Central" states, where 7.6 per cent of the mortgaged farms reported debt in excess of the farm value; 21.8 per cent reported debt in excess of 75 per cent of the value; and 45.3 per cent reported debt in excess of one-half the value. The most favorable mortgage debt situation was in the New England states, where more than 80 per cent of the mortgaged farms covered by the survey were mortgaged for less than 50 per cent of their value.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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The Ballyhoo for Booze

WEEK after week, month after month, the ballyhoo goes on, increasing in frenzy. Rarely, if ever, has there been so general and defiant a conspiracy to break down the constitutional forms of government—and never a conspiracy for a worse cause. The conspirators include, first, in the “upper brackets,” those “liberals” who contend they are opposing tyranny and defending the sacred principle of individual rights; second, a powerful group of financial interests which wish to escape their income taxes by having the government take its revenue from the beer drinkers; third, the people with a bad thirst which they wish to satisfy more easily and at less cost. Backed by the metropolitan press, largely controlled by the above-mentioned interests, these elements constitute a serious threat against law and decency. That many opponents of prohibition are honest and high-minded, we would not deny. So far as the general attack is concerned, however, it is willful and malicious. Day by day, the wet newspapers fairly reek with misrepresentation and falsehood in opposing prohibition and in holding its supporters up to ridicule. Such an orgy of mendacity, such a clamor of bluster, the country has never known.

As their major strokes of strategy, the wets are making three terrific drives. The object of the first one is to demonstrate that prohibition is not being enforced and cannot be. Their method of demonstration can scarcely be designated as less than diabolical. On the one hand, through the press, the radio, and the movies, they have poured a daily stream of propaganda encouraging people to break the law. They patronize the bootlegger, hold the Eighteenth Amendment up to scorn, and deride and denounce enforcement officials. “See,” they declare, on the other hand, “how impossible it is to enforce the law!”

The second objective is to fix the responsibility upon prohibition for the high tide of lawlessness and crime which is sweeping over the country. Having done everything possible to breed disrespect for law in one direction, the wets feign to abhor such disrespect in other directions. Crying out against the very lawlessness they have fomented, they lay the blame on prohibition. The fact that official figures from our penal institutions show that a small percent of inmates have been sent up for violation of the prohibition laws, seems to cramp their style not at all. What are facts between foes of tyranny and friends of “likker”? On with the ballyhoo! Incredible as it seems, the fanatical wets have stooped so low as to

try to capitalize the Lindbergh tragedy by laying it on the doorstep of prohibition! This would certainly appear to be the very last word in utter distortion of truth and in reprehensible violation of the very sanctities of life. Such, at its worst, is the blatant ballyhoo for booze.

In the third place, there is a determined effort to make it appear that prohibition was foisted upon the country by a bigoted minority, by which it has been maintained, and that the public as a whole would repudiate it if given the chance. Hence the various devices, including that of the straw vote, inaugurated for the purpose of demonstrating that the majority of the people of the United States are against prohibition. Leading this division of the Ballyhoo is the *Literary Digest*, and since the latter is now functioning at the peak of production, we offer a few considerations which we deem timely and pertinent.

To begin with, we believe the device of the straw vote as applied by the *Digest* to questions of constitutional government, to be questionable in principle. It is not a question here of seeking to anticipate the outcome of a regular election, as in the case of a presidential campaign. In this case, there is a well defined constitutional procedure for arriving at the public will. In this and similar straw votes, we have a private organization, on its own initiative and according to its own whim or motive, seeking to take the short cut athwart this procedure and pretending to register accurately popular opinion. As a mere matter of journalistic enterprise, one such vote might be viewed with comparative indulgence. The fact, however, that a succession of straw votes on prohibition seems to have become a part of the policy of the *Digest*, indicates that there may be behind the whole scheme the shrewd purpose of forcing the issue and dragging it out of its proper, constitutional channels. Whatever the motive, it is an attempt to pre-judge the voice of the American people in the submission of certain questions imposed upon them without permitting them any chance to decide the form or text of the questions submitted. As such it assumes a semi-official function which implies a presumption that approaches effrontery.

Granting, however, the good faith and the good order of the procedure, there are several reasons, of which we can take space here to mention but two or three, why the *Digest* poll is not and cannot be the accurate gauge of opinion which is claimed for it. Obviously, whether by “malice aforethought” or not,

the poll is a big feature of the wet ballyhoo, and is eagerly entered by the enemies of prohibition. The wets who receive ballots vote early and often—as often as they can get duplicate ballots. The dries, on the other hand, are lukewarm on the straw vote, many refraining to participate on principle, while others, feeling that there is nothing to gain, do not return their ballots. Thus, of the twenty million votes mailed out in 1930, but approximately five million were returned. From the result of the election which followed, which showed the result of the poll to have meant almost nothing, it was evident that the wets had participated in the straw vote far out of proportion to the dries. Furthermore, the *Digest's* indignant protests to the contrary notwithstanding, it seems rather clear that the preponderant vote of the poll is registered in the large city areas which are admittedly the wet strongholds. On the whole, the heavy majorities against prohibition as reported from week to week, which are garnered chiefly from the cities, prove too much! The wet ballyhoo o'erleaps itself.

But what of the *Digest's* claim that its various polls have been strikingly accurate as demonstrated by succeeding elections? This claim cannot be substantiated except in the case of those straw votes which sought to measure the strength of opposing parties, in which the situation is quite simple and altogether different from a poll on the prohibition issue. On the latter question, it has failed entirely to gauge popular opinion as later registered in the vote for candidates. In its poll in the Spring of 1930, approximately seventy percent of the participants favored repeal or modification of the Eighteenth Amendment. Six months later came the election of a new House of Representatives, in which the wets secured but one-third of the members. The widely-heralded straw vote was almost directly reversed. In reply, it may be urged that in the election other considerations than that of prohibition entered into the result. We grant it, and to get a more accurate measure, we turn to some of the primary elections in which the contests were not between opposing parties but between candidates of the same party, some running as wet and others as dry. Take Pennsylvania for example, the vote in whose primary election was given the following analysis by the Economic Research Service of the American Business Men's Prohibition Foundation:

"In the Keystone State, with the wet and dry issue uppermost and dominant in the public mind, the two Anti-Prohibition candidates in the Republican primary, one for Governor and one for Senator, were both openly and ardently backed by the money and propaganda of the National Association Against the Prohibition Amendment. These Anti-Prohibition candidates standing on an out and out 'repeal' platform, polled respectively just 20 and 23½ per cent of the vote actually cast. The opposing candidates, running on 'bone dry' and 'mild dry' platforms received the rest, 80 per cent, in the case of the Governor, and 76½ per cent in the case of the United States Senatorial vote. But the *Literary Digest* Poll gave the Pennsylvania percentages as 46 per cent 'wet,' 26 per cent 'moist,' and 28 per cent 'dry.'"

The vote in Pennsylvania was of special significance, not only because the *Digest* poll had shown it to be heavily wet but also because almost one-third of the straw votes had come from Pennsylvania, New York, New Jersey, and Massachusetts. So much for the boasted accuracy of the *Digest* polls in registering public opinion on the prohibition question. In this connection we cannot forbear recalling an incident of the aforementioned 1930 poll, as reported in *The Christian Century* by its Washington correspondent. According to figures published in the *Digest*, 42 ministers of the National Capital voted for enforcement, 38 for modification, and 234 for repeal. So astounded were the local pastors that they immediately called the roll themselves to ascertain the facts. Of the 195 ministers from whom they heard, 182 voted for enforcement, six for modification, and none for repeal. It was learned that 107 of these had received a ballot card and 84 had returned it with a vote for enforcement. "Where the scandalous figures reported came from," said the correspondent, who was one of the leading ministers of Washington, "remains a deep and dark mystery."

We have given the *Digest* poll more attention than it deserves, except for the fact that it looms so large in the public mind just now. If the ballyhoo carried on under such respectable and dignified auspices is seen to be so vulnerable and misleading, what may not be said for the rest of it?

In reality, the issues which the wets have forced upon us have become even bigger than that of prohibition as a national policy, even bigger than the more inclusive problem of what shall be done about liquor, even bigger than the question of law enforcement. They are indicated in such questions as these:

Shall the metropolitan centers be allowed to dominate the thought and conduct of the United States?

Is there any recourse from a mercenary and malicious wet press which prostitutes its news columns and poisons the fountains of public information?

Is our experiment in republican government to fail and is constitutional government to be overthrown through the anarchy of imperious self-will?

Shall the beneficent movement for social control be stopped at the barrier of personal thirst?

From such leading questions as these, it is clear that to yield to the wet ballyhoo would be to lose more than the most effective control of the nefarious liquor traffic that has yet been worked out. No restrictive law was ever devised that the liquor forces could be made to obey. It was they themselves who forced the public in self-defense to put the Eighteenth Amendment into the Constitution. It is entirely fitting that in their frantic attempts to break down prohibition, the violent champions of booze should use methods as conscienceless and lawless as the liquor traffic has always proved itself to be. To yield to their captious clamor would be to surrender cravenly to the enemies of civilized society and social progress. In the memorable words of defiance to the liquor forces spoken by President Bryan of Indiana University: "We are not going back into the jungle. We are going to march straight on."

Charged with a Great Task

BY ALICE WHITTIER JONES

Read at a recent session of the Meeting on Ministry and Oversight
at East Vassalboro, Maine

WE are a special body of Friends who are met together today—a small body, but charged with a great task. We are more or less responsible for the spiritual life of our meetings. I have been reading over the duties of this body. It is for us to devise “means for the promotion of spiritual life and godliness.” We are asked to be diligent and judicious. It is a great responsibility. To be diligent and not judicious does more harm than good. To have judgment and not to be diligent is to neglect our duty.

Many times during the years that I have been a teacher I have asked myself, “How do I dare to hold this responsible position? Everything I do and say is having its influence on young lives. Their future depends, in a measure, on me. My associates and I are helping to mold their ideas and their ideals, and we are molding them more by what we *are* than by what we tell them we want them to be. We may hold before them the very finest ideals; we may picture in glowing colors a life of nobility and service; but, to influence them as we wish, our lives and our words must be of one spirit—they must harmonize. The wonderful thing about Jesus was that he always practiced what he preached.”

It is here that we need to examine ourselves. We have been appointed to “shepherd the flock” in a peculiar way; to watch for “signs of interest” in spiritual things; to encourage every attempt to further the kingdom. Before we can do this worthily, we ourselves must be tremendously interested—so interested that our daily lives will show the way, as did the life of the Master. The big weakness of the Church of Jesus Christ is that the lives of those who make up that church are so faulty and the world judges Christ and his religion by his professed disciples.

As members of this body we need often to ask ourselves if we are worthy members of the Church of Jesus Christ and of that branch of it whose work we are trying to promote. If an outsider should judge by you or me, what would he think of the Society of Friends? You are familiar with the lines:

“What kind of a church would our church be

If every member were just like me?”

What kind of a meeting would our meeting be

If each of the members were just like me!

The Queries are to help us in our examination. Before I left Palestine we had established a Palestine-Syria Yearly Meeting. A Committee was working on the Discipline to be put into Arabic. There was some thought of omitting the Queries and I urged that they be included. As I look back on my own life I am sure that they have had a great influence on me. When I was a child I attended business meeting. I wish more children did today. I am hoping the Junior Yearly Meeting will help to make our children feel they have a part in the work of the church, and make them early want to become active members of the larger body.

I think, if I remember rightly, the Queries were read at every monthly meeting. It was good. Once a month is not too often to check up on ourselves. I could repeat the Queries before I was old enough to understand their meaning. It is good for children to memorize fine things even before they can comprehend them. As life unfolds, experience makes clear the meaning of many things. “Defrauding the public revenue”—an expression in the old queries, meant little to me until I came into New York City on my first furlough from Palestine. People joke about how they are able to “smuggle in” this thing or that, bringing in something for a friend as

if it were one's own, failing to declare something when the officials ask to see what has been purchased abroad. Could I do anything of the kind with the words of the old query going through my mind, “careful not to defraud the public revenue?”

I wish we all knew the Queries by heart. They constitute a sort of code for us to live by. We Friends do not make any promises to do this or that, but the fact that our names are on the meeting record should indicate that we are trying to live according to the high standard suggested by our Queries. What are some of the other Christian duties of which we are reminded every time the queries are read?

To attend our meetings regularly and to be on time.

To love one another so much that we will be careful to say nothing that shall mar another's good name.

To make living a good life more important than getting rich.

To read the Bible in private and in our families, asking for light on the meaning as we read.

To try to help our children, or those placed under our care; to pray for them and to pray for ourselves that we may wisely guide. We are to be interested in their education and their associates, and encourage them to read and study the “Book of books.” We are to put our influence on the side of peace, and helpful amusements.

To be careful in money matters, to, “live within the bounds of our circumstances,” and to be thoughtful of those less fortunate than we.

To be faithful in using the gifts that God has given us.

To be good examples to others, as disciples of Jesus Christ.

How can Friends tell what has influenced us most in our Christian thinking? Grandparents and parents who have cared for the Church of Jesus Christ and for our birth into the Kingdom? Family prayers that have made the Bible a familiar book, with its beauty of expression, its idealism, its history of the struggles of great souls, its teachings of the leading of God, its plan of salvation and the story of that perfect life? The quiet in our meetings when the presence of God seemed very real? The solemnity when the silence was broken by prayer or by some message? Visiting ministers in our homes when we have listened while they and our parents talked over the “state of Society?” We did not understand it all, but we felt that it was more important than the weather, or the crops, or business or pleasure.

Perfect—these Friends of another generation? No, they were very human like ourselves. They made mistakes, but they made us feel that they were truly interested in the most worthwhile things. We cannot express how great is our indebtedness to them. I ask myself, Why is it that I admire absolute honesty, frankness, trustworthiness? What makes me feel that only he who is kind and friendly should be called Christian? Why do I feel that to be industrious and faithful to my duties is a part of my Christian life? How did I learn that the voice of God speaks to every human soul, and how did I learn to listen to that voice? I cannot tell, but I believe it is partly due to my Quaker training: to the Friends I have known who were trying to live so as to answer these queries clearly. How shall we pay our debt to them? Can we pass on what has come to us? Can we mean to the young people of today what those other Friends have meant to us?

May God help us to see that our responsibility is a wonderful opportunity, and may he give us wisdom, and, more than all else, fill us with a great love.

Quaker Contacts with Washington

By KATHARINE L. SMYTH in *Friends Intelligencer*

IN HIS early life, Washington had little contact with Friends. While they were the largest dissenting body in the Virginia colony, their actual numbers were small.

In 1756, the twenty-four-year-old Washington was in command of Virginia's small frontier force at Winchester. He wrote from there to Governor Dinwiddie at Williamsburg:

"There remain now in confinement six Quakers, who will neither bear arms, work, receive provisions or pay, or do anything that tends in any respect to self-defense. I should be glad of your Honor's directions how to proceed with them."

Dinwiddie replied: "If the six Quakers will not fight You must compell them to work on the Forts, to carry Timber, & if this will not do confine them with a short allowance of Bread and Water till You bring them to reason."

Two months later, Governor Dinwiddie writes to Washington: "A great Body of Quakers waited on me in regard to their Friends with You, praying they may not be Whipped. Use them with lenity, but as they are at their own Expence I wou'd have them remain as long as the other Draughts." (Drafted men.)

On the eve of Washington's election to the Virginia House of Burgesses in 1758, his friend Gabriel Jones wrote to Washington about another candidate: "His interest I think declines among the Quakers, where I imagine your's is pretty good."

In 1774 Washington was in Philadelphia as a delegate to the first Continental Congress. "A favorite program was to attend worship Sunday morning at one of the various churches, even including the Friends Meeting in the great meeting house at Second and Market streets, and then ride out in the country to dinner in the later afternoon." (*Washington Visits Germantown: Charles F. Jenkins.*)

As all Friends know, the Revolutionary War was a time of trial and testing for the Society. The Yearly Meetings held firmly to their peace principles, and every man who took any part in the war, on either side, was disowned. "Even so blue-blooded a Friend as Nathaniel Greene of Rhode Island—a patriot of patriots—had his name expunged for the offense of 'taking arms.'" (*Quakers in the American Colonies: Rufus M. Jones.*) Two other of Washington's generals, Mifflin and Lacy, were similarly dealt with.

New England Friends in 1775 organized "The Meeting for sufferings" as a means of dealing with war conditions. During the siege of Boston great sums of money, some of it from New Jersey and Pennsylvania, were raised for relief work. The committee visited General Howe and General Washington to ask permission for Friends to pass into the city to distribute relief, but both Generals refused permission. Arrangements were then made for the funds to be sent in and distributed by Friends who were shut up in the besieged city. Members of the "Meeting for Sufferings" personally distributed relief in other New England towns, "many of them towns through which Quakers had been whipped a hundred years before." (*Quakers in American Colonies.*)

The Philadelphia Yearly Meeting met First month, 1775, "holding extra and protracted meetings, even till after night, to determine measures: and finally when they came out with their published advice, called a Testimony, it gave offense to sundry persons not of their society, and to some among themselves." (*Watson's Annals of Philadelphia.*) This Testimony and a second one published Twelfth month, 1776, are earnest,

temperate and courageous protests against war with England. (*Printed in full in Register of Pennsylvania, 1831.*)

As General Howe's army was approaching Philadelphia, in September, 1777, Philadelphia Friends were regarded with such distrust that seventeen leaders of the Society were unjustly exiled to Virginia. Washington's diary for April 6th, 1778, reports: "Mrs. Jones, Mrs. Pleasants, and Mrs. Drinker (Quaker ladies) arrived this day at Valley Forge to arrange if possible a way by which they might communicate with their friends who were prisoners at Winchester, Virginia."

Elizabeth Drinker's journal for the same day says: "We requested an audience with the General, and sat with his wife (a sociable, pretty kind of woman) until he came in. It was not long before G. Washington came, and discoursed with us freely, but not so long as we could have wished, as dinner was served, to which he invited us."

In 1781 certain Friends were appointed by New York Yearly Meeting to visit the meetings on Long Island. They were "stopped by military men" by General Washington's order. A committee visited Washington to explain the peaceful nature of their concern, but he still refused them.

At the close of the Revolution, some of the Friends who had taken part in the war repented and were re-instated: others remained outside the fold. In Philadelphia, some of the Friends who felt that they had been justified in fighting, formed the Society of Free Quakers. They built a meeting house at Fifth and Arch Streets, toward which Washington and Franklin subscribed.

It was onto Friend Robert Murray's wharf, "the most prominent one in the city," that "Washington stepped ashore from a barge, to become our first President." (*Quakerism in New York City: John Cox, Jr.*)

J. P. Brissot, "*Citoyen Francais*," a contemporary of Washington, wrote a book about his visit to the United States. Hazard quotes him in his "*Register of Pennsylvania*" Vol. XII: "I have heard no one speak with more impartiality of the Quakers than this celebrated man (Washington). He acknowledged to me that during the course of the war he had entertained an unfavorable opinion of the Society. He attributed to their political sentiments what was the effect of their religious principles."

"General Washington having since better understood the spirit of the Society, concludes by esteeming them. He acknowledged to me that on considering the simplicity of their manners, their fondness for economy, the excellence of their morals and the good example they afforded, joined to the attachment they showed for the constitution, he regarded them as the best citizens of the new government, which required a great degree of obedience and the banishment of luxury."

Washington's reasoned attitude toward war and toward preparedness for war was more nearly akin to Friends than is generally recognized.

On July 25, 1785, he wrote to David Humphreys, Secretary of the Commission sent abroad to negotiate treaties: "My first wish is to see this plague of mankind (war) banished from the earth."

A few months later he wrote to an officer just appointed to the command of a French army corps: "My first wish is (although it is against the profession of arms, and would clip

the wings of some of your young soldiers who are soaring after glory) to see the whole world in peace, and the inhabitants of it as one band of brothers striving who should contribute most to the happiness of mankind."

He wrote to Lafayette in January, 1788: "Would to God the harmony of nations were an object that lay nearest to the hearts of sovereigns, and that the incentives to peace, of which commerce and facility of understanding each other are not the most inconsiderable, might be daily increased." To the Marquis de Chastellux he wrote: "It is time for the age of knight-errantry and mad heroism to be at an end. Your young military men, who want to reap the harvest of laurels, do not care, I suppose, how many seeds of war are sown; but for the sake of humanity it is devoutly to be wished . . . that the swords might be turned into ploughshares, the spears into pruning hooks, and, as the Scriptures express it, 'the nations learn war no more.'"

He did not take this stand from any motive of selfish interest. He wrote to the Count de Rochambeau in January, 1789, "Notwithstanding it might probably, in a commercial view, be greatly for the advantage of America that a war should rage on the other side of the Atlantic, yet I shall never so far divest myself of the feelings of a man interested in the happiness of his fellowmen as to wish my country's prosperity might be built on the ruins of other nations."

In his farewell Address, Washington uttered this solemn warning: "Overgrown military establishments are under any form of government inauspicious to liberty, and are to be regarded as particularly hostile to republican liberty."

If studied in its proper context in the Farewell Address, the famous caution against "foreign alliances" becomes an encouragement to such international co-operation as the League of Nations and the World Court offer.

"Observe good faith and justice toward all nations; cultivate peace and harmony with all . . . nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others should be excluded, and that in place of them *just and amicable feelings toward all should be cultivated.*"

Washington knew our need for Divine help: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports . . . and let us with caution indulge the supposition that morality can be maintained without religion . . . reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Kingdom of God—A Family

BY ROBERT H. DANN

JESUS said that unless you become as little children you cannot enter the kingdom of Heaven. He welcomed the children that came to him, for to them belongeth the kingdom of God. To the Jews of his day, any word about the kingdom that was to come was a word to be listened to, and if it had the kind of merit they hoped for, that they expected would fit into their idea of the kingdom, they would follow fanatically even out into the wilderness to perish of thirst and hunger, as great numbers had done following false Messiahs. At first they came to hear Jesus gladly, but a kingdom that belonged to children, and that required childlike characteristics of faith and trust, was not to their liking. Jesus said much about a kingdom of God; it was likened to a very small seed that grew to useful maturity, to yeast, and to a number of other equally picturesque and simple objects, as he spoke in parables.

The point of interest to which I wish to refer is that in all

his discussion about the coming kingdom, he at no time makes reference to the king as one who is to rule over this kingdom. He speaks rather in the language of the home, of the family: When ye pray say, Our Father, not our King, not Almighty God, but Our Father. He does make reference to kings a few times in parables, as for example when a king went into a far country, and sent his son to collect the rent and taxes, but the greater emphasis is placed on the Fatherhood of God. The Kingdom after all was not a kingdom but a family, with God the Father of us all. Mankind was an heir of God and all men were joint heirs with Jesus Christ.

Is it not more fitting that we should think of the ideal life as connected with an institution that is universal and fully human, that is common to all men and which all men must experience, and which is so important that all men must experience it if they are to develop life to its fullest capacity and joy? We cannot all experience kingdoms, nor do we want to. We are now celebrating the bicentenary of the birth of George Washington, and the outstanding thing he accomplished was not the victories in battle, but the establishment of a government amongst men that did not have a king, but that was governed by the people for themselves. It is true that even in this democracy we still show a great deal of interest in monarchies, for is not the best baking powder, the best gasoline, and the best of everything else called Royal, or Royal Crown? Did you ever hear of Democracy Gasoline, or of Democracy Bread? We are nevertheless a democracy and not a monarchy. The kingdom idea does not enter into our experience, at least not in the true meaning of the word.

This same thing is somewhat true of our use of the word Lord, as we use it in the phrase, Lord God of Hosts. The connotation the average member of a democracy has with lords is that of aristocracy and arrogance, and these are not characteristics of a loving, heavenly Father. Governments come and go, kingdoms rise and fall, constitutions are made and remade, so rapidly, that the phraseology of today is meaningless years hence. This situation becomes increasingly difficult when we try to think of Christianity in terms of world interests, as this somewhat puzzled world of ours has so many kinds of governments, including the good and the bad, that any attempt to appeal to peoples of these countries in the language of a governmental form that is abhorred by them would make the effort vain. The problems vanish almost completely when we talk about the Family of God with God as the Father, for family and father are almost universal experiences.

This experience of family life is often said to be primary in the development of the individual, either as an individual or as a member of a community of individuals. The family is called, in sociology, a primary group, because it is characteristic of family life that the individuals know each other very well indeed, they see each other face to face, and often, and have a real feeling for each other, developing certain loyalties between themselves, and they have interests in common and can rely on each other for the joys of companionship. These factors are primary in the development of the individual, both because they are amongst the first experiences, and also because they are fundamental. In contrast to this type of group are those contacts that are passing, casual, indirect, by mail or through membership in some common national or international organization; they are those groups from which one does not get the sense of belonging, or any very great development of personal attachment or individual responsibility. The family, however, is essential for our growth and development, as well as being the basic institution of our society. Civilization rests on its families.

One of the outstanding problems we have to face in a practical way in our Christian relationships today is associated with the difficulty of carrying over this primary group, this family idea of Christianity, which is Christianity, to the secondary group relationships. It is easy to realize the family ideals

in the small group at home, or with the group that meets from time to time at the church, or in the Sunday School class, or in the school room, but it is much more difficult to have this sense of unity, fellowship, companionship with our neighbors whom we do not know very well, and with those of other races with whom we have a minimum of contact. We send money abroad to carry the message of the gospel to these whom we call brothers, and feel that we have done something quite worth while, but we are apt to resent very much the coming of nationals of these countries to be our neighbors, especially when they take our jobs away from us because they can live so much more cheaply than we can. A triumph of Christianity is revealed when men have fellowship one with another, and when we can convert all our associations of the secondary group type to the real primary group relationships, then we can truthfully say that we are members with all our fellows of the family of God.

Corvallis, Oregon.

The Mystic Way

It is not reached by argument, nor seen
In outward things, but felt within the soul;
A living, burning presence would control
The mind that feels intensely when the screen
Portrays the mystery—of things between
The eyes that see and what has seemed the goal—
A wonder how the parts become the whole
Of life and function like a great machine.

Only the man who feels the vision knows
And holds communion with the Source of Life;
The mystic muses and the fire burns;
In quietness and confidence there grows
A strength to overcome the stress from strife;
True blessedness in union, he discerns.

J. R. W.

Friendly Notes from Palmyra

BY ABRAM S. UNDERHILL

ON the ancient caravan route between Palestine and the East, far away toward the frontier of Solomon's kingdom, there was a low pass between two converging ranges of barren hills, beyond which to the eastward stretched the desert toward the Great River, Euphrates, the easterly boundary of Solomon's domain. Just below the pass, was a fertile oasis, with a copious spring of running water, hot and sulphurous at first, but after standing a few hours becoming cool and sweet. And here from time immemorial the caravans, carrying rich goods from Persia and the East, converged, rested and drank, watered their camels, and often exchanged merchandise, thereafter following a well defined desert valley between low hills on their way to Damascus, Palestine and Egypt.

And here, if tradition be correct, the wise King Solomon built "Tadmor in the Wilderness," to serve the many useful purposes of a frontier city. It did in fact become a great mart of trade, but after the death of Solomon and the dissolution of his kingdom, it declined in importance, and there is not now left one stone upon another of the city which Solomon built. But the situation was strategic, and a thousand years after Solomon, came Zenobia, Queen of the kingdom of Palmyra, which in its heyday also extended from the Euphrates to Egypt; and on the site of Tadmor she built her capitol city of Palmyra, and adorned it with a lordly "Temple of the Sun," and many smaller temples; a royal portico at the entrance to a stately street of columns; a theatre and other public buildings, with columns innumerable, making her city one of the wonders of the Roman World.

Then enemies besieged and conquered

"And Solomon reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines (Plain of Sharon) and unto the border of Egypt And Solomon built Tadmor in the wilderness, and all the cities of store that Solomon had."—FIRST BOOK OF KINGS.

it, and earthquakes completed the destruction which the conquering armies had begun; so now for a thousand years Palmyra also has been a ruin. Today only the gaunt walls and columns of the Temple of the Sun, the stately portico, and countless scattered columns remain as witnesses to its former glory.

Being aware that the Prophet Ezekiel and modern Bible critics have created some doubt as to the identity of the site of Palmyra with Tadmor in the Wilderness, and being desirous in any event of seeing the ruins of Palmyra, and being in Damascus only 160 miles away, Elizabeth and I decided to go there and see for ourselves, and form our own conclusions as to its identity, which we did to our entire approval of the wisdom of Solomon in building there a frontier city.

We made the trip by automobile; taking along an ample supply of gasoline, a shovel to dig sand, tools to tinker the car, and food for lunches, and for possible delay. For the first sixteen miles there was a straight, well-made road through the cultivated fields and orchards of the Damascus oasis, well watered by innumerable rivulets from the ancient rivers Abana and Pharpar, which run through the city as they did in the days of Naaman, the Syrian. The road then winds through low hills into open, cultivated ground, with the Lebanon Mountains on our left, and a low range of purple hills on our right; and so through a

number of Arab villages, the ground becoming more desert-like but still cultivated, being watered from wells, and underground channels, to Karyatein—a goodly town about half way to Palmyra, where gasoline could be bought in four gallon cans, and where our good road ends.

Our route now leads northeasterly through a broad, barren valley, along a well-defined desert track which could be easily followed were it not so full of humps and suspiciously soft holes, that there is great temptation to run off on the smooth gravelly desert where there are many ill defined, parallel or angling tracks. On our outward course these all finally returned to our main track, for all roads lead to Palmyra; but on our return trip, they sometimes led off insidiously to far away places, so that even our experienced Arab driver, and our almost omniscient Arab dragoman, got lost three times, and we had to angle for miles across the trackless desert for the right road, guided by their intuition and my pocket compass.

Although caravans have followed this route from time immemorial they have not made as well defined trails as one might suppose, for their camels have often spread out over the desert in grazing, as no doubt did the camels and flocks and herds of Abram and Lot in their day, converging from time to time at the wells which are usually at about a day's journey apart.

We saw some of these caravans which we thought might have been much like those of Abram and Lot, with dozens of camels and hundreds of sheep and goats, sometimes gathered around a well, and sometimes scattered widely over the desert. The wells were no doubt of great antiquity and were sometimes more

than one hundred feet deep, the water being drawn up in sheepskin buckets, by a camel walking away and hauling the rope over a pulley. It was a long and laborious task to water a large caravan such as one we saw gathered around a well, where we estimated were more than two hundred camels, besides sheep and goats.

And so along the desert plain between the converging ranges of hills to the narrow pass at the outskirts of Palmyra. Here are many tombs, reminding us somewhat of the tombs along the Appian Way out of Rome. Some of them are more than two thousand years old. Some of them are royal tombs and are quarried underground out of the solid rock like the tombs of the kings at Thebes, while some are built up out of cut stone four stories in height. As we came out of the pass the ruins of Palmyra lay spread out before us—a wilderness of scattered tawny columns on a stony plateau extending back to the slopes of a barren hill, crowned by the ruins of a medieval castle, and, somewhat detached to the right on a low mound, the massive walls and graceful columns of the "Temple of the Sun," rising above the olive green foliage of the desert oasis.

We lingered long in the imposing Temple of the Sun, which was dedicated to Baal, and in the spacious outer Court, in which are lofty, fluted columns fifty feet in height, some of which are still intact, excepting only their ornate capitals which have been destroyed by vandals. The Court was more than six hundred feet square, was paved with marble and was surrounded on three sides by a double colonnade, like the Temple of Herod at Jerusalem. The whole Court was neat and clean, and such restorations as were possible have been made, and are still in progress of being made, by the French Government, to whom much credit must be given for the painstaking way in which they have cleaned up and are caring for all the ruins of this ancient City.

Leaving the Temple precincts, we walked through the lofty "Portico" at the city entrance, and along the "Street of Columns," which intersected the entire city for a distance of three-quarters of a mile. The columns, which were of a tawny stone, were 55 feet in height and lined the street on either side, being little more than ten feet apart. On either side of the Street of Columns, and scattered out over the plain, were many smaller temples, the theatre, and other public buildings, of which nothing now remains but the columns, which were the glory of Palmyra.

We walked far and wide over the stony plain among these relics of bygone days, and then back to our little one-story hotel at the edge of the ruins, just as the sun was setting between two purple hills behind the groups of clustered columns.

The coming cold of the desert night had preceded us into the hotel, and there was a deadly chill in our rooms, but there was a warm fire in the common dining and sitting room. We were the only guests, but we had merry hearts, and we had as appetizing, well served and comfortable a dinner as Queen Zenobia might have had in her day.

Next morning we drove through the streets of the new "Tadmor" which the French Government has laid out on the level desert adjoining the ruined Palmyra for the native inhabitants whom they removed from the temple precincts where they and their ancestors had lived in crowded hovels for generations. The new city is laid out on generous lines with broad, straight streets, neat, one story houses and a goodly mosque with a graceful minaret.

Then on to the summit of the "Pass" where we stopped by the crumbling tombs for a last look at ruined Palmyra, as her many columns stood, singly, and in rows and groups, on the stony, desert plateau where Tadmor in the Wilderness once was. To complete the picture of desolation, there were on the summit of the hill beyond, the deserted ruins of the Arab Castle, outlined in stark isolation against the clear, blue sky. And so we took our way back to Damascus, following along the same caravan route which Abram and Lot probably followed on their memorable journey to the Promised Land.

Damascus, February, 1932.

A MESSAGE OF CHEER TO SHUT-INS

By E. HOWARD BROWN

St. Paul was certainly right when he said, "These light afflictions which are but for a moment, shall work for us a far more and exceeding and eternal weight of glory."

Here is a motto that is often quoted: "A chain is no stronger than its weakest link." He who wrote that proverb may have told the truth. We do not know just what he meant by it. It may be true of a log chain. It may be true of a watch chain. But the way the proverb is usually applied, I feel that it is not true.

Would you say that a man is no stronger than his weakest weakness? If that were true, my friend who is blind would be helpless, but she is not. She, like Fanny Crosby, rejoices in the unseen visions that burst upon her sight.

I have a friend that has been living in the hospital for weeks with a broken limb. Is he broken? Is he helpless? No. With a strong heart, strong faith, strong mind he has been courageous and has cheered all who have visited him during these days.

The winner in a race is the one who touches the line first. In a horse race,

horses have won by a neck, a nose and many a time by half a length. You never heard of measuring the last foot of the runner in a foot race.

James Whitcomb Riley is not measured by the days when he was a tramp or when he was drinking. He is measured by his greatest poem. Abraham Lincoln was a poor boy in a log cabin, but when we measure Lincoln, we do it in the White House, kneeling somewhere in prayer, or during his address at Gettysburg, in words that will live forever.

A chain may have several weak links and still do an immense amount of work. Some of the weak links may be dropped and there may still be enough chain to haul a log, pull a car or save some life.

Most of us have weaknesses, faults and weak links enough to ruin us. Are you shut-in? Are you sick? Are you unable to go out and meet the world again in the struggle? Do you feel that you are useless? Let me tell you a secret. Some who are out and going would be just as well off at home. It is not strength to go that counts, but where we go and why.

Afflicted? Yes. Shut in? Yes. You have been given time to read, time to think, time to listen, time to meditate. I am sure it has not injured you. A man sat at our table recently and ate a hand-out, who six years ago was worth \$60,000. His wife was untrue to him. Business failed. Out of work and discouraged he said, "I had forgotten God. I have had plenty of time recently to think about him."

You can become a great reader. You can become a great thinker. You can become a great worker if you want to. Write letters to all your careless friends. Talk earnestly with all that come to see you about being true to Christ and the church. Send for those with whom you would like to talk. Make your room a workshop for the Lord.

The letters of Timothy Nicholson after he was ninety years of age went all over the world—to weary pastors, to discouraged missionaries, to young men striving to secure an education.

Paul prayed three times to be healed, but the Lord told him that his grace was sufficient. May he bless every shut-in and aged one, and make his face to shine upon you. Pray for some of us who are rushing day and night to meet the conditions that we find upon the battlefield of this day of depression.

We ask for strength that we may do things. Some times we are allowed to become weak that we may be obedient.

We ask for health to do greater things. He sends infirmity that we may do better things.

We seek riches in order to be happy but we have poverty that we may become wise.

Noblesville, Ind.

THE ALL-CONQUERING SOUL FOR TODAY'S TASKS

BY IDA T. PARKER

To some people it seems that the world is awry, that if God is in control he is far off, and perhaps to all of us the affairs of society seem a bit tangled. And being a leader that "needeth not to be ashamed" is not so easy. It taxes our understanding to see a way through, if indeed it is not a bit beyond us. But has not that always been true? The strength of the Quaker throughout the generations has been that his soul knew God as his source of light and strength. We hear the statement, "Times have changed." Yes, it is true that some changes take place as time advances. But does it not require the same qualities of mind and soul to face difficulties that have always been needed?

It may be that young people and others have a somewhat changed attitude. A generation or less ago it was "honorable" or at least a matter of some personal pride to be different at times, from the group in which one was moving. Not too different, it is true, but in a tactful, allowably decided way, to express one's self. Sometimes it would even be possible to swing the group. But if that were not possible, it would be met with an indulgent attitude or a shadow of appreciation for the courage required to take such a position.

Not so today. There is an almost unaccountable fear and dread among young people and others, of "queering" one's self among the group. In some circles it is almost an impossibility to arouse a young person to take such a stand. It is not, I think,—as it might seem to some, a lack of courage, for that element is not less than in other generations. To "queer" one's self seems to mean a disinheritation of friendship or even respect. How to overcome this attitude or to appeal to our groups through another avenue, thus reaching the desired results, is our study. How shall we meet the, "I do not see it necessary" spirit?

Great encouragement comes from the fact of Jesus' wholesome and effective contacts with every class and all ages when here. He is able to direct us since "He is the way the truth, and the life."

Two characteristics of our age may give us a clue to the solution of some of our problems, or at least a way to reach some in his name. One is the respect for sincerity—reality; the other is the determination to accept no task that is unable to use the whole of one's powers.

Every Christian is being vigorously tested in every day life along every line of practical living and thinking. If we sound true and are putting meaning into the phrases and sacrifice into the principles we are known to have adopted, we shall command the respect and attention of the group we are hoping to lead.

George Fox was so real. Every fresh reading of his life or writings impresses that anew. Because a thing had always been done or because good people believed it so, would not be sufficient for him but he must test it out for himself. If we are followers of Fox truly, it is because that same Infinite Personality and Divine Inner Voice has commanded our souls too and made them all-conquering. Without being triumphant we can scarcely be wholly useful or well trained. Not a high pitch to be reached once or twice in a life time but a calm, well established "impossible to disturb" determination to obey that Voice:

"And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow."

And the folk of our age like tasks that call into active play *all* their powers. In speaking to groups of young people about the Christian task and its possibilities, it may loom up so vast as almost to stagger the one making the appeal. But if the attention and interest have been aroused, the chances are that one from the group will make some such remark as, "Well, I certainly would want nothing to do with it if it were not a big thing with an almost impossible goal." If the calmness and the wisdom of the Infinite Christ are making our souls invincible we may move forward in this perplexed age. Environment cannot deaden the soul that is listening to that Inner Voice, for courage and love come with his presence. Nothing is too hard, if we love aright. In the fellowship of the Master our vision is kept vital, our lives pure, our convictions strong, our souls kindly and courageous. In no other way may we represent him truly in any age.

Van Wert, Ohio.

LET JESUS LEAD

Let Jesus lead, for he knows the way

That our weary feet must press;
He will stoop to share the griefs we bear
And comfort us in our distress.

Let Jesus lead, for he knows our frame;

How frail and how weak are we;
He is the "balm" for all Earth's woes;
Our "Friend" in affliction is he.

Let Jesus lead, 'tis his promise true.

That he will our footsteps guide;
And he who notes "The sparrow's fall"
Will as surely for man provide.

Let Jesus lead, for he is the light

Illuming life's dark way;
Guiding frail barques to their destined port—

The "Land of the Unending Day."

FRED LEWIS RYON.
Penny Farms, Florida.

SOME THINGS WHICH DO NOT CHANGE

BY DEWITT L. FOSTER

At this time of strain and stress, when everything seems to be in a state of flux and uncertainty, let us remind ourselves of the fact that, let come what will, there are some things which we can absolutely rely upon.

God is the same. "I am the Lord, I change not." "And God said unto Moses, 'I am that I am.'" Short and transitory are the achievements of men, but God is immutable.

Christ will never change. His redemptive scheme cannot fail. His is an unchangeable priesthood. He is "the same yesterday, and today, and forever."

The Gospel of Christ is a changeless element with which men throughout the ages must reckon. The world cannot live without the Gospel of Life. It still is, and always will be, "the power of God unto salvation to everyone that believeth." The Gospel of Jesus is the greatest force in the world today.

Then, too, there is another element that cannot fail. The Christian's influence in the world is a thing that is fadeless—the sacrificial service of love, of unselfish devotion to the things of the Kingdom. If life consists in living for some great cause, surely he has not lived in vain who has lived for the supreme purpose for which Christ gladly gave his life. The life that becomes a sacrament, poured out in the fullest measure for Christ, cannot suffer real loss. Daniel Webster once said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon the souls of men, if we imbue them with principles, with the fear of God and love of men, we grave on those tables something which brightens all eternity." Any life that is touched and actuated by the spirit of Christ, will become pure, clean, beautiful, and strong. Such a life will sow kind words; brighten darkened pathways; rescue those who have fallen; wipe tears from eyes that sorrow; inspire hope in those who despair; comfort those who mourn; encourage the weak; give bread to the hungry; visit those who are sick or in distress; and tenderly admonish those who have given up to start life anew.

If we give our lives to these unfading principles; if we thus write our names in deeds of love and kindness, we shall gain for ourselves riches that cannot be lost through the depression of this world.

New Providence, Iowa.

Psychology teaches, as did Jesus, that human nature is neither good nor bad, but with limitless possibilities of being either.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THERE SHINES ONE CLEAR LIGHT

Not many weeks from now the American Friends Service Committee must begin to retrench on its program of feeding undernourished children and expectant mothers in the soft coal fields. There was a definite budget for this, fixed on the expectancy that the winter and early spring would be the period of worst distress for the miners, and that the beginning of warm weather would justify a withdrawal of relief measures.

Events have not justified this expectation. The warm winter, although kindly to miner people with inadequate clothing, has allowed greater surplus stocks of coal to accumulate. The economics of the industry are still very much awry; the people are still desperately poor. The essential distress remains unrelieved. It cannot be denied that the future of the coal miners makes a dark picture.

Yet, into this dismal scene there has appeared the one clear light of more hopeful human relationships. Consider how much left alone by the outside world the coal miners have been up to this winter. Their mountaineer cousins have been provided with schools, nursing services and handicraft training—all at the instance of sympathetic outsiders who gave money and services to teach a new way of life in the neglected Southern mountains. But it did not occur to anyone to do similar things for the mountaineer coal miners; they were supposed to have a trade, to be able to take care of themselves.

Probably the bleakness of the miner life, the fundamental quality of their needs, was never before realized until the feeding program this winter took forty-seven Friends field workers into daily contact with this impoverished, untrained and helpless people. Never before have the soft coal miners had reason to believe that the outside world noticed their miseries. Labor agitators—some good, some unwise—have been their only counselors.

This winter the Friends have fed 35,000 children and nursing mothers a day, at the peak of the program. In each school there are three times that number who, although not fed, know what the Friends have done and talk about it to their families. There are operators, school teachers, county officials, welfare agencies and thousands of townspeople in the county seats who are directly aware of the practical help given the miners. It is conservative to say that

half a million people in the coal areas have come under the influence of the Friends' work this winter. They have shown a definite confidence in that work; they have largely come to realize that decent human relationships can exist in the face of crushing economic realities.

Simple things measure these results. The better table manners and school discipline of the children, the devotion of the women who prepare the meals in the school houses, the new interest of the school teachers in the health of the children, the gratitude of the parents, the new willingness of the coal operators to support plans for the betterment of their people—these are the human by-products of a campaign whose original limits were the feeding of hungry mouths.

The field workers are in a mood of serious thought these days. They are wondering what will happen when the Service Committee is forced to withdraw from the fields. One of them recently expressed his concern as follows:

"I think that the Service Committee has wittingly, or unwittingly, taken on a great responsibility in the handling of this feeding program. We feel down here that it is just about up to us to see these people through whatever the future may hold for them."

Probably that is the opinion of all who have come to know these naive, responsive miner people. In these unsettled times it is difficult to find support for a new program to bring permanent betterment to the soft coal miners. Convinced, however, that miner rehabilitation is a social project of the first order, the Service Committee is searching every means of State, Governmental and private agency to bring this about.

Following is a short excerpt from an unsolicited letter that recently came to a Philadelphia Friend. He passed it on to the American Friends Service Committee and the Service Committee passes it on to others:

"At a conference held here yesterday afternoon of people interested in welfare work in this county, to formulate plans for a drive for funds, food and clothing, to ease the situation in the mining towns, I was astonished to learn that the Friends Society of Philadelphia was feeding 746 school children, 40 expectant mothers and a like number of infants in towns just a short distance from here,—that the same Society was feeding approximately the same number of children in slightly removed sections. The Society has also furnished, shoes, sweaters and other

clothing to school children in the regions named.

"From what the people in charge of the distribution of this food and clothing had to say, it has been the means of saving the lives of a good many of the children, and that many of them receive no other food than that which is supplied by the Society. The good that the Society has done and is doing in this county cannot be measured in dollars and cents, and only a Society actuated by the true spirit of Christianity, with a true appreciation of man's obligation to his fellow creatures, could conceive and carry out a relief plan of the magnitude they have undertaken."

"THE CIRCLE OF YOUTH"

The workers in the Paris Center feel that in many ways the Student Club—or Circle of Youth—is showing even more gratifying results than usual this year. The students themselves have entered into the spirit of the Center, and have taken responsibilities. They "reflect the situation by seriousness and depth of feeling. If we have music, they demand only the most serious, and sit listening in absolute silence. The discussions of the English Club show a willingness to suffer, and each one hopes in some way to help."

Regularly at the large gatherings of students on Saturday afternoons they have a ten-minute address, social intercourse, and good music. "Because of the economic conditions in Germany we are sorry to say we have very few Germans this year, in comparison with last."

Effie McAfee, the representative of American Friends, is now in charge of the English Club. The students choose the topic of conversation, which one introduces, and to which all who desire speak in turn. "Often, real preparation is put into this work, and the results are to edification." On Wednesday nights there is usually a lecture, followed by discussion. These lectures are always well attended. One evening recently, the students gave a beautiful concert of classical music, which filled the meeting-room to capacity.

AT THE DISARMAMENT CONFERENCE

The Christian international organizations with offices in Geneva have formed a Joint Disarmament Committee to insure more united and effective efforts during the sessions of the Disarmament Conference. Churches, young people's associations, and others have united in this Committee. Bertram Pickard, of the Friends Center in Geneva, has been chosen Secretary of this Committee. He writes that "these are strenuous days in the midst of the Disarmament Conference, with all the things that are happening in connection with the Disarmament Committee of

(Continued on page 237)

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

YES, IT WILL HELP

Editor, THE AMERICAN FRIEND:

Can prohibition be enforced? It might be if respectable people could be educated or persuaded to stop being law breakers by violating the 18th amendment and could realize that, if possible, it is worse to buy and use booze than it is to be a bootlegger. It would help if every one holding a government position through appointment were asked to resign if they were not an avowed dry. A common thief or bank robber or any one in sympathy with them, would hardly be appointed to a position of trust, then why appoint a violator of the 18th amendment or anyone in sympathy with those who violate it?

Other countries will have very little respect for our laws if our Ambassadors violate them. Foreign countries could be told to call their Ambassadors home if they violate the 18th amendment. It seems to be popular now to be opposed to prohibition and to say you can't enforce it, but if the churches would work as hard to create a sentiment for prohibition as they did to create a sentiment for war during the world war, prohibition might be more popular. Some are in favor of repealing the 18th amendment so that the government can receive a revenue from the manufacture of booze. The liquor business from start to finish is a curse and any revenue derived from the manufacture and sale of booze will be a curse and not a blessing.

FRANK SANTEE.

Gibson, Iowa.

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RELIGION OF THE PRESENT AND FUTURE

Editor, THE AMERICAN FRIEND:

The religion of the present day and of the future must be practical and helpful. Creeds, forms of worship, dogmas, and so-called doctrines, are becoming of less importance every year. Religion must express itself in our lives. The church must be a ministering church. It must meet human need as it is found, whether physical or spiritual. Sometimes it is the body that needs help and sometimes it is the spirit. The religion of creeds, dogmas, and doctrines is being supplanted by the religion of deeds. Our cold, dark church buildings are being transformed into places glowing with the visible evidences of love and good will. Our churches must become the feeding, healing comforting places for both soul and body. Their ministries should be as

great and as important on week days as on Sundays.

When our churches stand for these real values, they will have the standing they deserve in society. They will be the oases in the desert of life, and more people will turn to them for refreshment and rest. I am sure our Society is making some progress along this line.

"A good thing to remember

And a better thing to do

Is to work with the construction gang,
And not the wrecking crew."

Let us remember our Lord's second great commandment—"Thou shalt love thy neighbor as thyself." If we all practice the teachings of Jesus, as set forth in the scriptures, more people will have faith in our religion, and our churches will then become feeding, healing, and comforting stations, and men and women will flock to them in great numbers.

W. SPENCER HADLEY.

Wichita, Kansas.

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WHEN IS THE BEST NOT GOOD?

Editor, THE AMERICAN FRIEND:

Truths which we cherish as absolute under all circumstances sometimes have a peculiar untimeliness in our mouths. As general principles they are unquestionably good; but under peculiar circumstances they may for the moment be relatively not of supreme importance.

One should always have a forgiving spirit. Who will gainsay that? But if I spill the beans at the dinner table and my wife registers a spiritual disturbance thereby, it is difficult for her to appreciate the piety of my soul when I meet her reproaches with a placid, "I forgive you."

In community life, the spirit of co-operation and community loyalty is the acknowledged ideal. But if, after a bitter political issue, the people on the winning side appeal to the losers to "show community spirit," there is some discontent from the fact that this virtue is preached from this particular source. Though true, it is somehow not a particularly welcome nor convincing gospel.

Spiritual values are paramount over physical values. The inner man is more important than the physical man. In the long run view, this is an unchallengeable truth of religion. But is it not true that it is sometimes not expedient to lay emphasis on this truth?

If I have fed well and have a warm overcoat and alight from an automobile

to minister this comfort to a hungry family, my moral position is rather delicate. This is a sharply concrete embodiment of a situation to which we are in danger of being party. Many Christian leaders have sensed that for the moment the relatively important points in their program include: (1) Simplicity in personal standards of living. (2) An effort to organize, or to aid effectively such as are already organized in one's immediate community, enterprises which will provide employment for idle men. At Fairmount, Ind., and other places, large-scale woodcutting has been definitely organized. (3) Systematic assistance to accredited relief agencies. (4) A rigorous use of one's gray matter to determine what social and political measures one is going to support and oppose now and in the future.

And all this changes not in the least the absolute truth that the spiritual man is more important than the physical man. It is a sincere effort to serve the spiritual man in a constructive way by combining sense with religion.

W. BRUCE HADLEY.

Poplar Ridge, N. Y.

OBSERVE GOLDEN WEDDING

Alfred J. and Marietta Hanson celebrated their fiftieth wedding anniversary on March 18, in the Bear Creek Friends Church, Earlham, Iowa. Eighty persons partook of an excellent two course dinner prepared and served by the ladies of the church of which A. J. Hanson is pastor. The day was ideal that together with the splendid program made the event one long to be remembered. The program consisted of music, poems written for the occasion one of which was recited by Levi Cook, and an appropriate talk by Simon Hester. A number of beautiful and useful presents were received, and also about a hundred congratulatory letters from friends in different states: Washington, California, Colorado, Minnesota, Illinois, Indiana and Iowa. Those present from a distance were a daughter and her husband, Glen F. Richards, and their daughter, Dorothy, of Minneapolis, Minn.; P. C. McCracken of Elgin, Ill.; Florence McCracken of Penn College; Mr. and Mrs. Clyde Coffin and Alfred McCracken of Pleasant Plain—Florence and Alfred McCracken being grandchildren of the host and hostess.

Thirty-four years ago the Hansons came to Iowa from Indiana their native state and have spent more than thirty of those years in pastoral work in the Friends Church. Although past the threescore and ten mark, for them the work of the gospel ministry is more precious than ever and their highest aim is to press forward toward the mark for the prize of the high calling of God in Christ Jesus.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



THE RELIGIOUS CONTROL OF EMOTION

BY WAYNE LEYS, PH.D.

Ray Long & Richard R. Smith,
pp. 218, \$2.00

In this study of the emotions that they may be kept under better control, the author presents the findings of earlier academic investigations and offers a system which "integrates the more or less scattered knowledge of religious behavior under a single concept or idea, and formulates a social policy." That idea is that religion may be the means of preventing or controlling the dangerous and disintegrative emotions which are characteristic of modern life. By emotion is meant the "disturbances of the affective life," as against the normal flow of feelings and affections. Those stimuli for which men are not prepared that develop a conflict of impulses, a predicament, a "no-response situation," to which a person cannot make adequate adjustment. He ventures the theory that "religion is and has been the art, often unconscious and uncriticized, of responding to no-response situations. . . . that religion is the art of controlling the organic processes when they become disorganized into what we call emotion."

The first chapter deals with the "Emotional Interludes of Life" from the physiological, sociological and religious approaches, the second chapter considers "Possibilities of Control," and the third and last chapter, "Increasing the Control of Emotion." Having asked, what is a religion? he defines it very concretely as something ethically defensible, logically valid, economically stable, aesthetically appealing and metaphysically sound. "A backward looking religion does not solve the religious perplexities of forward looking people." Religion is a quest for satisfactions, for what satisfies religious needs, and saves from disintegration. The conclusion is drawn that "to organize the religious endeavor of the world is to increase the probabilities of attaining those unattained possibilities; to universalize this mutual helpfulness is to increase God; it is to actualize what is now a desire; it is to create the *what* that satisfies religious needs."

A closing section considers the passing from theory to practice in an attempt to apply his conclusions to everyday life and anticipates "a fellowship that is personal, but not selfish." "Theory is an unhappy occupation if its climax is not a change toward better conduct." The possibilities of regulation are extra-

ordinary, yet, they are real and natural. "They await appropriation by an intelligent religion that is aware of its task: the control of emotion." The book challenges thought and invites cooperation in making adequate adjustments, in articulating emotional puzzlements, and "manipulating the environment with a view to the prevention of unwholesome agitation."



THE MUSIC OF THE GOSPEL

STANLEY A. HUNTER, *Editor.*

Abingdon Press, \$2.50

This book is one of a rather pretentious group of books issued by the Abingdon Press in the general field of Music in Religion.

Under the editorship of Dr. Hunter, various ministers from various parts of our nation have written the story concerning twenty-six hymns. Among them are some of the acknowledged great and tried hymns, such as "Rejoice, Ye Pure in Heart," and "O God, Our Help in Ages Past." Then there are some of the newer hymns that have been widely accepted and which seem fair to stand through many generations, such as "This Is My Father's World," "Where Cross the Crowded Ways of Life," "I Would Be True," and "The Son of God Goes Forth for Peace."

The treatment is far more than a mere telling of the story of the origin of the hymn, though this is usually included. Each writer treats the theme of the hymn. Other materials bearing upon the chief thought of the hymn are woven into the chapter. Some of the pretty but unhistoric stories about such hymns as "O Love That Wilt Not Let Me Go," are cleared up and the real stories given—a task altogether worth while.

AN EASTER PRAYER

Grant me thy glorious unflinching faith,
Thy soul's unconquerable power.
When hope seems gone, or make me feel again,
Thy suffering in Calvary's last hour,
And know that disappointment came to Thee,

And left upon Thy hands the mark.
'Twas unsurpassing faith in man,
That left thee staunch and stark.

BEATRICE HUSSEY.

Oak Grove School,
Vassalboro, Maine.

Ministers and others will find in the book valuable suggestions for talks. Interesting facts, related poems, stimulating comments, demonstrate in a concrete fashion what may be done with these and many other hymns. Programs constructed thus will prove inspiring to many groups. Hymns thus treated will take on new significance and ever afterwards have fuller meaning.

E. H. S.

DISARMAMENT CONFERENCE

(Continued from page 235)

the international organizations, as well as our own work. But we are enjoying it hugely, and I think some very good work is being done in the way of mobilizing public opinion."

One very effective piece of work undertaken by this Committee is the daily commentary upon the proceedings of the Conference, given by W. Arnold Forster, an expert on disarmament, and technical adviser to the National Peace Council of London. These commentaries are given each morning at 9 o'clock, in both English and French, in the American Parish and Community House.

A week after the beginning of these talks, Bertram Pickard was able to write, "Arnold Forster has made a great success with his daily commentaries. We have a regular attendance of from 70 to 90. Most of them are strategical people connected with international organizations, so that the news goes far and wide."

At least five different groups of private international organizations have permanent centres in Geneva during the Conference: (1) the International Federation of League of Nations Associations; (2) the International Peace Societies working in conjunction with the International Peace Bureau; (3) the Student International organizations, six or eight in number, convened by the International Student Service; (4) the Women's international organizations, fourteen in number; (5) The Christian international organizations, six or eight in number, including the Quaker Center.

Besides participating in the commentaries above mentioned, the Quaker Center expects to have much opportunity for valuable service throughout the duration of the Conference.

A presentment of truth merely theological is inadequate. We shall give more force to the preaching of Christ if we illustrate our theology by our practice, and work with a deep sense of our social responsibility. Let working men feel our sympathy as something more than a kind patronage, let them feel that we believe in brotherhood, not as a mere catchword, but as an essential truth of Christ.
—JOHN WILHELM ROWNTREE.

QUAKERDOM • AT • LARGE

Montclair E. Hoffman, Principal of Friends Happy Grove School in Jamaica, arrived in New York, March 17, and is spending a few weeks in this country seeing Friends who have been steadfast in their interest and support of the school. He says that while prevailing conditions have been felt very severely in connection with the institution, they have no idea of allowing the depressed state to dampen their enthusiasm or to set back their work.

* * * *

Friends in far away Australia have sprung the idea of extending a call to Friends in America, New Zealand, Japan, and other Pacific countries to gather at Hobart, Tasmania, this year in a centennial conference—a Pan-Pacific Quaker Conference, they call it. They recall that a hundred years ago two Friends, James Backhouse, and George Washington Walker, visited Hobart on a mission of love, and they feel the time is ripe for a conference in commemoration of that event.

* * * *

Florence E. Ledbetter, formerly of Greensboro, North Carolina, who is a member of the staff of the Family Service Bureau of York, Pennsylvania, writes that she and a few other Friends in that vicinity have established an independent Friends Meeting. As a result, the old York meetinghouse, built in 1756, has been reopened and meetings for worship are held therein regularly on Sunday mornings. The Friends there have also established a forum, which meets Sunday evenings, in which discussion on pertinent topics is led by various well known visiting Friends.

* * * *

Our catholic Friend, William C. Allen, of Denver, recently had a birthday anniversary, in observance of which a tea was given in his honor. We learn that "among those present" were Romanists, Episcopalians, Christians (Disciples), Congregationalists, Universalists, Methodists, Unitarians, and Friends, as well as representatives from the Y. W. C. A. and Y. M. C. A. Among the guests were several ministers who are leaders in the church life of the city. The presence of such a widely representative group was eloquent recognition of the fine service our Friend has rendered for so many years in the support of worthy causes.

* * * *

Takeo Iwahashi, the blind Japanese Friend who graduated a few years ago at Edinburgh University and is now Professor of Philosophy at Osaka, Japan, has recently started a Friends Meeting

at the Y. M. C. A., Osaka, with the aid of Haru Asai, a former student at Woodbrooke, Birmingham, England. About twenty-five women and four men were present at the first meeting and plans were made to meet once a month. Most of the attenders know very little about Christianity and are eager to understand Quaker principles. Haru Asai writes that they are dreaming of a Friends Center in Osaka and expressed gratitude for the privilege of living among Friends and knowing something about them, adding: "It is really wonderful to have something or somebody definitely as the illustration of our faith: I mean living examples."

* * * *

Charles N. Franklin and his wife of Indianapolis, Indiana, who recently took charge of the work at White's Manual Labor Institute near Wabash, Indiana, already have affairs well in hand and are rendering splendid service. There are two hundred and fifty children at present under their care. The Trustees have let the contract for a new dormitory for boys. An interesting stipulation made with the contractors is that there will be no smoking and no profane language used during the construction. The general contractor and those who will furnish the plumbing have concurred. "No smoking" signs will be posted and persons employed will be warned of the provision before they start on the job. Local country workmen will be given the preference, and the contract calls for completion of the building within five months or in time for the opening of the fall term of the school in September.

NEWS OF OUR MEETINGS

The Friends Church at Liberal, Kansas, conducted a series of revival meetings for four weeks each evening and for the last two weeks also in the afternoons, with one meeting held on the street. The pastor, John Howard, began the meetings and later was assisted by Evangelist N. W. Nice and his singer, Paul Brown, from Wichita. The attendance and interest grew as the gospel was preached with power. Nearly a hundred people responded to the invitations and came forward to accept Christ as Savior and Lord. A goodly number of these will unite with the church which has been strengthened in many ways. Paul Brown did splendid work with a Junior Choir at the beginning of each service, and his solo work was especially enjoyed. At the last evening four hundred and fifty people crowded into church while others were turned away. Other churches of

the city were represented at all the meetings.

* * * *

Wabash Quarterly Meeting was held, March 5, at South Wabash, Indiana, Friends church, with good attendance and more than half the representatives appointed present. Murray S. Kenworthy, pastor at Amboy, gave a very earnest, timely and appealing message on present-day problems, basing his talk on the text: "For this purpose have I come and to this end was I born." Following the business session dinner was served in the dining room of the church. During the world's day of prayer many of the women joined with those of other churches in the city at the Presbyterian church. A two weeks' series of meetings closing March 6 was conducted by the pastor, Edward Hartsuck, with the assistance of local workers. Much sickness limited the attendance somewhat but those attending and taking part were greatly blessed. The Missionary Society observed "Guest day" at the church on March 15. The last lesson in the book "Christ Comes to the Village," was given in a very interesting way by Martha Mills Stanley using illustrations on the blackboard.

* * * *

Haviland Quarterly Meeting of Friends was held at Haviland, Kansas, March 11-13. Home talent met the needs of the hour and a large number of members were in attendance at each session. It was manifest that God still reigns and waits to bless his children. A bountiful repast was served to over three hundred people in the newly equipped basement of the church which was much enjoyed. On the eve of March 13, a series of pre-Easter services began with meetings each evening and prayer meetings four afternoons each week, conducted by the pastor, William S. Kitch. The attendance was good with good results. A special program was given on Easter at Haviland and also at Maple, an outpost under the leadership of Grace Clark.

* * * *

The Yearly Meeting of Friends for New England will hold its two hundred and seventy-second session at Ocean Park, Maine, June 21-26. This is a new location in a beautiful park by the Atlantic ocean and the meeting promises to be very delightful and successful. Lindley M. Binford, 33 Norwood Street, Portland, Maine is clerk. Applications for accommodation during Yearly Meeting may be sent to Clarence B. Mitchell, 54 Allen Street, Haverhill, Mass.

Following the regular Thursday supper and meeting of the pastoral committee, Friends at Baltimore, Md., enjoyed a lecture on the Oxford Movement by George H. Harper, their newest member and a research scholar in English Literature. Saturday evening following Quarterly Meeting, V. W. Conover, member of the Young Friends Board of the Five Years Meeting, spoke on Christianity and Industry, and also addressed the Young Friends group on Sunday evening, March 27. He is engaged in personnel work in the Western Electric Company.

OUR YEARLY MEETINGS IN RETROSPECT

NEW YORK

For a number of years, Elizabeth L. Hazard has served the Yearly Meeting as its Field Secretary. In addition to devoting half of her time to the duties of travel and executive responsibilities, she is active in many other departments of the church. Favorable comments upon the manner in which she is interpreting the spirit of the Yearly Meeting, and upon the unifying and stimulating influence of her work in general, are frequently voiced.

One of the very wholesome projects now being promoted is that of the Larger Parish plan, which is doubtless one of far-reaching results. Perhaps the best illustration of this venture is found in the Church Vacation School, which organization, Bruce Hadley declares, accomplished the most effective service in religious education during the past year.

It was in the scenic Rogers Hollow community that I spent two weeks in delightful association with children and leaders in such a school. Four distinct localities were represented in this school, with a larger number of faiths, one of which was Quaker. Although the effort was sponsored by Friends, all shared the joy and responsibility of the effort. Everything seemed to lend itself to the success of this school. The overflow crowd on the closing evening to witness a representative program given by the children, and to view the handwork, fully repaid one for the efforts expended.

Quaker Experiments in Christian Living

By Elizabeth H. Emerson

This new study course is written primarily for Intermediate boys and girls. It shows how the belief of Friends in the sacredness of personality and the equality of all people has led to many reforms. Here are stories of Quakers who have put these principles into practice in great movements such as peace, slavery, prohibition, prison reform, etc. Projects are suggested for each lesson which may be worked out individually or as a group.

Price 20c each; 6 copies for \$1.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

A class in Week-Day Religious Instruction was observed in the Poughkeepsie Friends meetinghouse. Oakwood Seminary, located near this city, is doing signal work in secondary education.

Five scholarships of \$10 each were granted to aid five Friends in attending summer schools of religious education.

Three young Friends took graduate work in religious education, and another has been doing full time duty in one section of the Yearly Meeting.

Although this Eastern group of Quakers is effective in achievements, they would say that they have not yet attained, but would "press on toward the mark for the prize of the high calling of God in Christ Jesus," ever seeking a "wider fellowship in service."

So to the world outside, let them say: "You may look at us if you wish, but Look Beyond."

"Look Beyond, adventurous soul!

From peak to higher mountain peak

Take flight on Wisdom's wings;

Till, shrouded in the blue, afar

Thou see yet other loftier heights.

Take courage! Look Beyond!

M. MARIE CASSELL.

BIRTHS

SMITH—To Livingston G. and Ruth Smith, Providence, Rhode Island, February 29, 1932, a daughter, Judith Isabel.

SMITH—To Raymond and Evelyn Smith, Providence, Rhode Island, March 1, 1932, a son, Roland Raymond.

DEATHS

CARRELL—At Garden Grove, California, March 5, 1932, Hattie Jones Carrell, daughter of Jasper N. and Margaret E. Jones, aged 72 years. Born in Carroll County, Arkansas, she moved with her parents first to Illinois and later to Dallas County, Iowa, where she grew to womanhood and was united in marriage to George B. Carrell. One son was born to them, Ora W. Carrell, now serving as President of Nebraska Central College, Central City, Nebraska. In 1922 they moved to California and made their home at Garden Grove. She accepted Christ in early life and was long active in the work of the church and Bible school. A true wife, mother, and friend, she will be greatly missed. Funeral services were conducted at Alamitos Friends Church, of which she was a member, by the pastor, Paul B. Younger, assisted by Henry Spayd and Clifford N. Jones. Besides the husband and son, four brothers survive her.

CLARK—At the home of a daughter in Columbus, Ohio, February 27, 1932, Cassius Clark, in his 76th year. Born near Chester, Indiana, son of Jesse and Jemimah Stubbs Clark, a birthright member of Friends, he was left fatherless when quite young and came with his mother to live in Ohio. He was married to Belle Stephens and settled at Cuba, Ohio, where they helped to establish the Friends Meeting there. His wife died seven years ago. One brother, four children and five grandchildren survive him. Funeral services were in charge of O. Herschel Folger of Wilmington.

HESTON—At his home near Star, Idaho, March 11, 1932, Lemuel W. Heston, in his 79th year. Born near Pleasant Plain, Iowa, he was converted when

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Westtown School

Announces the continuation of the Regional Scholarship Plan for 1932-33

who are ready to enter Sophomore or Junior years in High School (10th and 11th grades) are eligible. Each scholarship is for \$400 per year and may be retained until graduation, if satisfactory standards of scholarship and conduct are maintained. Competition is open to all Friends and to non-Friends when one parent is or has been a member of the Society. Applications are now being received. Address inquiries to

JAMES F. WALKER, *Principal*

Westtown School

Westtown, Pennsylvania

about thirty-five and joined Friends. During his younger life he took special interest in the moral and political affairs of his community. He married Elsie McNiece and two sons were born to them. She died in middle life and he later married Emma Jones, one daughter being born to them. In 1903 they moved to Paonia, Colorado and were pioneers in the Friends Meeting. They lived at Long Beach, Calif., from 1910 to 1915, when they came to Star. Surviving are the widow and the daughter of Star; one son, Myron B., of Napa, Calif.; and two grandchildren. Funeral services were conducted at the Star Friends Church by William J. Murphy, assisted by W. L. Hadley. Interment in the Star cemetery.

LAWHEAD—At Cincinnati, Ohio, March 12, 1932, Matthew J., son of George and Eliza J. Lawhead, in his sixty-seventh year. Born in Clinton County, Ohio, he was brought up in the Friends Church at Van Wert, which faith he always cherished. Surviving him are a daughter, Ilo Lawhead Denny of Winchester, Ind.; a brother, C. E. Lawhead, Probate Judge of Van Wert; and two sisters, Emma T. Smith and Millie M. Lawhead of Van Wert. Funeral services were conducted by Ida T. Parker. Interment at Woodland cemetery, Van Wert, Ohio.

SMITH—At his home in Bedford, Pa., February 29, 1932, Edmund L. Smith, M. D., in his sixty-seventh year. He is survived by his wife, Anna Way, and two

daughters, Mary W. Vincent and Margaret M. Satterthwaite of Cleveland, O.

WOODWARD—At the home of her son, Marion, Lawrence, Kansas, February 28, 1932, Eleanor Woodward, widow of Milton Woodward, and daughter of A'Hira and Jane Baldwin, aged eighty-six years. Born near Plainfield, Indiana, she was married in 1866 and two years later located near Tonganoxie, Kansas. For more than forty years she was an elder in the Tonganoxie Friends Meeting and was faithful in service. Funeral services were in charge of her pastor, C. L. Nellis. Burial at Tonganoxie.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

441-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car

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LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA.

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

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Rooms in an apartment, convenient to pier. Reasonable rates. Apply to Cora M. Wiley, 20 North Cambridge Avenue, Ventnor, Atlantic City, N. J.

POSITION WANTED

A woman Friend, who has had several years' successful experience, desires position as matron in school or other institution, in a Friends environment if possible. Inquiries may be addressed in care of the Editor of THE AMERICAN FRIEND.

KELSAY-PHILIPS ALL EXPENSE TOURS

Ruth W. Kelsay and Caroline Philips are organizing their fourth European Party and a Party to the West and to Alaska. Friendly groups. Friends School, Wilmington, Delaware.

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